1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[19] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[19] Doubtfully from Spanish *capucha*, *capota*; compare Havasupai pŭt, "hat," "headband," kăpŭ'dĭvă, "wearing a hat."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

411 [783] Reed arrows are ascribed to the Yavapai by Kutox: "we dare not touch them," presumably because one would be defiled by anything pertaining to the enemy. On the other hand, Last Star said that reed arrows were used, but rarely. The standard length of wooden arrows was that of the arm, from the fingertips to the armpit; their diameter was that of the peeled weed, a scant three-eighths of an inch. They were run through ashes to soften the bark so that it could be peeled off and scraped smooth with a fragment of stone. To straighten them, the dried sticks were warmed over a fire (not in the ashes) and bent with the aid of the teeth, sighting along the shaft for alignment. The butt end of the stick was used for the forward end of the arrow. Arrows made from the arrowreed were straightened on a heated stone (any odd stone, not a prepared grooved straightener). War and hunting arrows did not differ in length, but in their heads and feathering. War arrows were infrequently provided with stone heads: a wooden model of a head made for me was about an inch and a quarter long, triangular but with convex edges, straight base, and notched in the edges near the base. These were set into the split end of the shaft, held in place with sinew and the gum which exudes from the stems of arrowweed. Other arrows lacked stone points, the end being merely sharpened and hardened in some fashion unknown to informants.

[237] [783] Any stiff feathers were used on arrows: hawk, buzzard, crow, and sometimes eagle. Of the last they say that the feathers were too dangerous to touch unless they had first been purified by a shaman. Shorter wing feathers were alone used. These were carefully split; the quill scraped to a uniform width and thickness so that it would lie close to the shaft. The vanes must not face in the same direction, hence the halves were not used on the same arrow, but corresponding halves from different feathers. The vanes were laid parallel to the axis of the shaft, bound with sinew (pitch not used). War arrows had three vanes, fastened only at their extremities; hunting arrows bore two, but fastened at the middle as well (Pl. XII, *d*).[34] The vanes were placed just short of the nock so as to provide a meager grip. Their outer edges

[34] Washington State Museum, No. 2-11920E, C, D.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Plateau Yumans NT14
Yavapai

P R 266 727 R they feared it would cripple the eater. The enemy were believed "diseased": scalps, captives, and those who had taken or slain an [783] enemy, all had to undergo a lengthy purification.

P 266 727 Two accounts of the practice which may refer to the same case were obtained from Kutox. Once before he was born some Halchidhoma from the Maricopa Wells district were on their way to the Kaveltcadom at Gila Bend. (This places the incident between 1835 and 1845.) Just west of the Sierra Estrella they were surrounded by Yavapai and Apache, who killed all twenty, carrying off a woman and her child. They took them northward to the mountains, where they cooked and ate the child. Kutox has seen the place. All their allies were invited to this. In the early evening they made the woman and the little girl dance. They then dug a long pit in which they burned logs until reduced to coals, on which they roasted a deer. They dragged the screaming girl away from her mother, and held her down on the coals until she died. Then each ate a piece of deer flesh and that of the girl. The woman later escaped and returned home.

Four women went to gather mesquite. One, who was somewhat apart from the others, had a girl of seven with her. The Yavapai caught these two and hurried them off to the mountains. They called all men and women together and danced beside a big fire. When the fire had burned down, they threw the little girl on the ashes and roasted her alive. The woman lived with the Yavapai for some time before she had an opportunity to run away. She said they had forcibly made her eat part of the girl's flesh.

R 756 727 787 Shamans also accompanied war parties to heal the wounded. These were not general practitioners, but those who had the proper dreams for wounds (p. 287).

R 727 766 Those who were killed in enemy territory were cremated on the spot if possible. The pyre was quietly built at night and as soon as well ablaze they left the spot. No attempt was made to carry the ashes home.

P R 173 726 On one occasion the Maricopa went to fight west of or below Fort McDowell. The war leader chose a number of men to accompany him. A scout sent forward was seen by the enemy. Almost caught, he abandoned his horse and fled to warn the approaching Maricopa. These returned south of the Salt River, where they camped. In the evening the leader spoke, expressing his disappointment that his plan had miscarried, but saying they would try again. He argued that since the Yavapai had taken the horse, they would feast on it through the night. Perhaps they could be attacked when they finally fell asleep. At midnight the Maricopa again moved close to the Yavapai encampment and sent a spy ahead. He found that the Yavapai had feasted on the horse and, near morning, reported them asleep. The Maricopa then attacked and killed all the enemy. Since this event the locality has been known as xukâvĭ'k tatâpoi'ic, "the returning and killing."

Kutox's account of his own experience about 1865 also illustrates the character of this fighting with the mountain tribes.

A hundred Pima and as many Maricopa were given guns by the soldiers and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Cocopa
Plateau Yumans NT14
Yavapai

P R 173 726

sent travelling over the mountains, but killed never an enemy. The Yavapai had come down and killed some whites and their mules, taken the harness and burned the wagons. The Pima-Maricopa went to Fort McDowell, where they stayed a year looking for Yavapai. They came over to Sacate near the Maricopa villages where they heard Yavapai were stealing horses.

They pursued the Yavapai. There were three of them, armed one with a gun, another a bow, the third a sword. Some followed their tracks directly northward toward the mountains. Others, a large number including the boy Kutox, circled to get ahead of them.

The three Yavapai walked along side by side. When someone rushed at them, they turned to face him and the one with the gun made as though to shoot. Those following came up with them first, but no one dared go close. They continued following. Toward morning the three came to where Kutox's party was. Kutox started toward them to see if he could not beat one down. The man with the gun was facing those following, so he thought he would chance it. But as he drew near, the bowman turned on him; so he retreated. The one with the sword disappeared; perhaps crawled under a bush. The man with the gun walked backward, holding off his pursuers, so they kept trying for the bowman. Kutox tried again. Just as he got close, someone at a distance shot the Yavapai. He tried to rise, but Kutox dismounted and hit him on the head with a stone, killing him. (Because of this Kutox would have had to undergo purification when he returned, so he gave the credit to the one who had shot the Yavapai, "rather than starve", he said.[28]) This was at early dawn.

They knew two had escaped, so they scattered to search. Kutox felt very sleepy. He came close to a giant cactus, which he mistook for an enemy. He was afraid, so he dismounted and ran away. This has always been told as a joke on him.

PURIFICATION

R 783 727

The theme that physical contact with the enemy was defiling threads through all the proceedings that follow on the return of the war party. The enemy, his scalp, his women and children who were made captives were all extremely dangerous. They were "diseased"; they brought sickness to such as touched them; they had potentialities for harm of a magical order. Once struck down, the very sight of the enemy must be hurriedly avoided. Even the mountains of his land, spiritually his in a literal sense, must no longer be looked on. This was clearly not for fear of the dead as such, for they had no comparable strong concern for their own dead, but because the enemy had maleficent powers on his side. All persons and things that had had intimate contact with him must undergo a stringent rite of purification (mata-

R [753]

[28] Gifford recorded the same yielding of credit among the Cocopa. The one who took the credit had to undergo purification (Cocopa Ms).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

727 783 raă'k): those who had slain an enemy, those who had taken scalps or captives, and the captives, the scalps, and their permanent keeper. The sentiment was not foreign in other fields of Maricopa thought. Eagle feathers were not casually gathered: they had to be purified by a shaman before they could be used. One had to tread softly, speak circumspectly, move slowly, where mountain sheep were concerned.

It is not wholly clear that such sentiments held with respect to all enemies. All references to the necessity for purification I gathered were to the Yavapai and Apache: not once during the more numerous references to the Yuma and Mohave was it mentioned. Unfortunately I neglected to direct questions to the point.

346 727 783 When the war party was ready to return from the mountains, one of the younger boys was sent ahead to carry news that they had killed the enemy. Some of the men at home then hastily built huts in preparation for their coming. These were close to the Gila at some distance from the village. They were like those built for the girls' puberty rites, with their openings always to the east. It was also essential that they stand in a row, but the direction of the row was immaterial. One hut was built for each man who had killed an enemy, taken his scalp, or made a captive.

727 783 Such men did not return with the main group of warriors, but followed. They walked slowly in single file and preserved an absolute silence. Sometimes the warriors ahead would try to scare them, to shake them from this course, but the killers always marched on slowly. Even when the whole group stopped for the night, these men camped at a distance.

[302] Before they started home, these men twisted their hair into a knot behind, and thrust into it some sharpened twigs of ivusĭ, a medicinal plant, as hairpins. Another such stick for a scratcher was stuck into the side hair. If they used their fingers, their [413] hands would get sore. This scratcher was about six inches in length: to the butt a bundle of feathers (for wiping the face) was [827] attached by a short willow bark cord. These men must not spit [753] on the ground but into the middle of a bush, because the spirit of the enemy was following and would breathe it up, causing them to fall sick.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to fall sick. All the way home they were given very little to eat and drink. 727 783

When they reached the Salt River they drank all they could. Then an older man raised each one up and ran a well scraped arrowweed down his throat to make him vomit. They then stooped again and rinsed their mouths without drinking. They approached the river still in single file and preserved this order in whatever they did. When the first finished drinking, the second stood on the same spot, and so on.

From this point their sixteen days of purification began. At the Salt River each one bathed. When they arrived at home, they entered the huts prepared for them in the order they had been marching. There they remained fasting for the sixteen days, being given only a little soup of mesquite bean flour, and that only at dawn as the sun barely showed above the horizon. [785]

The program of the sixteen-day period was divided into sets of four days. Beginning with the Salt River crossing, they bathed every morning of the sixteen before dawn. At night, for the second four days, each man daubed his head with a mixture of mud and boiled mesquite bark; for the third set of four, with mud alone; for the fourth set like the first, this was omitted and only the customary morning bath was required.

During this time, a man who had scalped hardly let the scalp out of his hand. Every time he bathed he carried it into the water: when he slept he laid it on his chest. At the end of the whole period he gave it into the keeping of an old man, a former warrior, who as the custodian of all scalps, placed it with others in a large jar stored in the meeting house.

Every evening of the sixteen, old warriors went to the huts to talk to the men undergoing purification. They continued their harangues until midnight. They told them to be kind and agreeable to everyone, not to steal nor beg, not to be lazy.

The hut was left at the end of the sixteenth night. The occupant rose early on the following morning and returned to his dwelling. He did not enter it until just as the sun appeared. He walked in straightway and seated himself at the back, facing the west, with his back to the family. He slept in the dwelling and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

721 ate when the family did, but during all his waking hours for the
●783 next four days he maintained this position. From time to time other men would visit to see if they could make him laugh at their remarks. Each of these days he also bathed before dawn. This terminated the purification. "By the end of these twenty days, he was so thin as to be scarcely recognizable." The whole performance had to be gone through should he again kill an enemy.

CAPTIVES

727 Not many captives seem to have been taken. This was certainly not an objective of their warfare. Small boys were made captive, less commonly girls and women, but larger lads were killed because, being able to escape, they might lead the enemy against their captors. Women were seldom taken for the same reason. When they were captured, they were always hurried off
[439] to sell in Mexico. Children were usually kept until they too were
[567] old enough to sell.

[753] Captives were thought to carry sickness which would fall on the captor unless he got rid of them or they were purified. A child was immediately handed over to an older man to rear. Women and girls were given into the custody of old men, who, since they had not much longer to live, might chance the danger of keeping them. As with the Mohave, who had the identical reason,[89] it seems fairly certain that captive women were not violated.

727 Purification for the captive was much like that of the captor.
783 The child was given very little food and made to bathe and put mud over his hair for the twenty days. It was kept away from the family for this period; made to sleep in a separate part of the dwelling, and they dared not eat from the same bowl with it.

727 Children were sometimes kept for life, reared by the men they
563 had been given to as members of their families. The owner's daughter might interpose on behalf of a little girl of whom she grew fond. Boys were brought up with the thought that ultimately they would serve as guides and fight against their own

[89] Kroeber, *Handbook*, p. 752.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

SCALP DANCE

727 The scalp dance, which followed the sixteen days of purification, comprised a dance by day, followed by singing throughout
535 the night. Old men and women alone took part, even the men
[887] who had taken scalps being excluded with other young people. The old women alone danced, but they as well as the men took part in the night performance.

727 The scalp was mounted on a tall pole by an old man, its permanent keeper. The performance derived its named from this, "enemy standing" (hwlclvau'). Had an enemy been slain while raiding the village his corpse was mounted on another post beside it, facing the east, tied upright as high as could be managed.[21] There it would stay until it rotted away. The scalp had been previously prepared. It was fastened to a deerskin-faced hoop and the hair redressed in Maricopa style, with a feather on top and white lines drawn across the long braids. Every morning for six-
[783] teen days the scalper had washed it while he bathed, in order that by this purification it might become one of themselves, no longer an enemy. This accounts for the redressing in Maricopa style.

535 A ring of participants was formed around the pole with the
727 singer and his helpers beside it. The old women wore their fin-
[302] ery, painting their faces always with a black mask-like stripe across the eyes like warriors painted for battle. The circle of women moved counterclockwise facing the scalp, clasping one another's hands. Some would point at the scalp; others throw dirt at it. They yelled and howled in mockery, pretending their own scalps had been taken. The old men outside their circle joined in the cries. Captive children were also made to take part, being stripped naked and forced by the women to run about in the circle. A child too small to run well had its arms squeezed till it screamed and was forced to run until it could barely stagger. The dance continued all day.

[21] The Pima annals mention the Maricopa tying an Apache corpse to a post (apparently distant from their village) where it was allowed to remain. On another occasion the Pima strangled an Apache captive and left her body tied to a post (Russell, *Pima Indians*, pp. 49, 50, 203). Browne in 1864 saw a "crucified" Apache near Maricopa Wells (*Adventures in the Apache Country*, p. 104).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Cocopa

spitting them out again red hot, walking or kneeling on them, or putting them in their pockets. This could be done by those who dreamed of Frog. 789

When Mountain Killdeer was sung, the shamans all cried "Spread it! spread it!" (kaṭâvâta'g) and then performed their tricks. One man who pretended he was one of them went away from the crowd to spread secretly his cotton blanket with dirt. Then he poured hot coals in the middle of it, but he did not notice that dirt was lacking there. He whirled it around until it blazed up, to his discomfiture. They all laughed at him; pushed him about, laughing. This was always alluded to as a joke whenever this song was sung.

Others "who had something around their hearts which gave them power," rubbed themselves on the breast and drew out of their mouths flat tapes, a foot long, which resembled sinew. Sometimes they took from their mouths a hair which seemed alive. There was no stick swallowing trick.

For the rest, shamanistic activities had practical ends: helping fishermen, bringing rain, purifying eagle feathers, and clairvoyance to discover the enemy, foretell the winner of a race, or to detect thieves.

A shaman who had dreamed of fishes would go to a pond or slough when fish could not be caught. He would say, "Wait; I will see what I can do." He threw willow leaves in perhaps more than once, and the fishermen would find these transformed into fish.[34]

When rain was wanted, a shaman who had dreamed of rain would stand and puff four cigarettes toward the sky. "The smoke went up to the clouds." Another shaman might make the rain cease. This was not a public demonstration.

Eagle feathers were considered exceedingly dangerous (mucide'vĭk or mucârai'âm), that is, poisonous (xuturâu'yĭm).[35] They were given to a shaman to purify (xacâvâsu'i). He puffed the smoke of four cigarettes all over the feathers and then sucked each one. "He took all the poison out of it." (There was no singing with this procedure.) The shaman would tie the feather to a 783 825

[34] Inquiry on this point was suggested by Mr. E. W. Gifford who understood the Coc[illegible] to say that they used willow leaves to fill up the pond in order to stupefy or poison the fish. [114]

[35] For a myth reference see p. 374.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

783 young man's hair for him. Even then this man would not dare
825 touch a drinking utensil after having touched the feather he wore, else those who used it would get sick. Kutox said he would not touch an eagle feather for anything!

Clairvoyants could reveal the whereabouts of the enemy or
787 forecast his coming. The clairvoyant shaman who accompanied
726 a war party into the mountains, one who dreamed of Buzzard or Coyote, smoked four cigarettes and fell as though dead. His smoking was thought to lift him high into the air. When he recovered he told how Buzzard had taken him to the highest mountain where the location and numbers of the enemy were revealed and how easily they might be slain. The war party then set off following his leadership.

To foretell if enemies were approaching on stormy nights when they might be expected, a shaman performed in the meeting house. His spirit was unknown to the informant. The per-
[823] formance was predicated on the belief that the mountains of the several tribal territories were partisans of their inhabitants. Four piles of dirt were made in the meeting house. This shaman went to each in turn, stooped, and sucked it up, groaning all the while. When he finished the fourth pile, he dropped "dead." They put him with a rattle in a little hut built inside the meeting house. Then the mountains came "in the form of persons": the audience felt the draft as they entered. "The house might be crowded, yet they could hear the mountain talk in there." A mountain would take the rattle, asking "How did they come to kill this man [the shaman]? What is wrong that you killed him?" The mountain spirit would say, "I am tired," and act the part. A man sitting beside the "dead" shaman answered, "Yes, I know you are tired, having come a long way. But this night we fear the enemy; for that reason we called you here." The mountain would reply, "No, the enemy are not thinking of you; perhaps some other time but not now. If you do not believe me, another person [mountain] will tell you." Then it left and immediately another mountain entered. "Even the mountain at Yuma came: it spoke Yuma." Then a mountain of Papago land came in; immediately the other left. The Papago mountain would say,

1:8pier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Yuma
Mohave

768 moved to a new locality, where a new house was built. This
[166] habit seems to have led to a constantly shifting occupation of the Gila valley, much accelerated by the epidemics incident to the coming of the whites.

765 The relatives would mourn for four days following the death. At the end of the fourth day, they were always visited by an older person who talked to them, admonishing them not to think of their dead relative for fear they might also sicken. He tried to get them to efface it from their minds. For this reason, there was no mourning ceremony, according to my Halchidhoma informant; but he later described the very full rite given below. After four days they resumed their normal occupations.

765 Purification (mataraĕ'k) was necessary for the mourning rel-
● 783 atives, the speech-maker, and everyone else who had touched or tended the corpse. They threw all the clothing they wore into the pyre and went to bathe. (In fact, everyone who was present threw at least one article into it before leaving the spot.) On reaching home, before going to bed, they built a little fire on which arrowweeds were lain to smoke themselves. For four days
[262] they abstained from meat and salt, bathing each morning. Mourning relatives singed their hair short, not close.[1] The length
[587] of mourning was not fixed: some widows and widowers remarried within a few months, but it was usual to wait a year or two.

I several times observed an old woman walking alone wailing or rather groaning for relatives who had died some time before. But when she reached the house of her niece, where I was, she left off abruptly. I was told that she grieved all the time and that she dreamed of the dead.

551 The objection to naming the dead was very strong, so much so
769 that it was very difficult to obtain genealogical material. This was not an absolute tabu but a strong repugnance. As elsewhere among Indians, mentioning a man's dead relatives (called nĭctcĭm'g) was comparable to cursing him. Kutox, commenting on this, said, "But every time I hurt myself I say, 'I have no grandmother; I have no grandfather.' Soon I will be with my dead relatives so I do not mind speaking of them."

[184] [1] Purification of mourners by bathing and smoking also occurred among the Yuma (Gifford, *Yuma Dreams*, p. 66) and the Mohave purified themselves by smoke in the scalp dance (Kroeber, *Handbook*, p. 752).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

765 made. When the woodpile was half burned down, all left except the mourners. The speaker then told them to bear up under [531] their loss, speaking as though the death had just occurred. He then left. The man who tended the cremation also tended this burning. He handled the image carefully as though it were the corpse. He saw that it was wholly consumed, divided the ashes into four parts, and buried them in four holes. Then the mourners left.

[783] Those who made the image and those who took part in the sham fight had to observe the precautions of purification for four days, abstaining from salt, etc., just as at a death.

MARICOPA MOURNING CEREMONY

765 [184] The Maricopa ceremony, which was much simpler, seems not to have been held for every man, but only for those who were exceptional as singers, orators, or warriors. At this time they sang the songs dreamed by the deceased or enacted a fight in which he had participated, and burned contributions of clothing and belongings. There was no image and no shade built. Further, the ceremony was not on the anniversary but took place within a few days after the death.

Three days after the death of a great man (a warrior, speaker, or singer), some man would arrange this ceremony (called hĭcpask, "showing"). It occupied an entire day, the burning occurring late in the evening. He selected a place where they made a woodpile as if to cremate. Everyone brought clothing, piled it on the pyre, and burned it. Men yelled and women raced back and forth.

Kutox remembered this done for a man, a war leader who in his day had carried the feathered pike "standard." It took place on the fourth day after his cremation. Word was sent to the Hal- [648] chidhoma at Sacate and to the Pima. They were invited because this man had always invited these tribes when he went to war. He was always successful. All who came wore their finest clothing and were armed as for war. One carried a feathered pike. When they arrived they rode around the site and then, to one side, enacted a certain battle in which the deceased had fought.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa
Halchidhoma
Kohuana

parents are very indulgent, much given to fondling the younger children, and rarely punish them. But—here is the essential point—they demand implicit obedience and see that they get it. 861

For all the lavished care normally the lot of children, there were cases to the contrary implying a certain detachment. Children were sometimes abandoned or destroyed.

While the Halchidhoma were still on the Colorado, a woman, whose first husband had sent her away because she bore him no children, had a girl baby by a second husband. His family made them separate because it was a girl. She said it was not right to raise a child who had no father, implying it was a bastard, so she drowned it. 847

Of a woman now living they say, "She was raised in a coyote's mouth." When she was a newlyborn (?) baby, her mother did not want her and put her off in the bushes. Her children had always died when but a few days or weeks old, so she thought it was no use trying to raise this one. They say a coyote must have kept the baby in his mouth all night, and in the morning opened it so the sun would warm the child. (This was, of course, a saying, not a belief.) Next morning the husband's mother said she did not want the child to die, so she fetched it and brought it up. It was given to various relatives to nurse. The girl, now in middle life, says she is "mean" because she was abandoned to die; that now her mother is old, she expects care from her daughter, but why should she give it? As a matter of fact, it is well known that she takes good care of her mother. 736 855

About 1840 a Kohuana widow of Gila Crossing decided that she wanted to rejoin her relatives still on the Colorado. She did not think her children, a boy of six and a girl of two, could make the long journey across the desert, so she abandoned them. Telling them to go to play, she stole away. The children slept in the meeting house and ate with whom they could. They had no relatives there, but people befriended them.

There was a saying: never abuse a child, because the day will come when you too will be a child (childish); which also implies their consideration for the aged. 855 888

Captive children, other than those sold immediately, were reared much like one's own. When a capture was made, the child was always turned over to an old man, who had not much longer to live anyway, for a captive might cause its captor to sicken. For sixteen days following the capture, the captive had to bathe, eat and sleep apart like the actual captor until it was purified. The old man's family would usually rear the child kindly, treat it as a son or daughter, especially if their own daughter was fond of her adopted sister. Others than members of this family might abuse them, but after they were grown and married to 563 727 [783] [597] 563 727